



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## FASTNACHT- UND OSTERSPIEL

It is well known that the German Easter play, originating in a solemn liturgic office, came in time to have a good deal of the character of a *Fastnachtspiel*, chiefly through the overwhelming development of the scene of the quack vender of whom the three Maries buy their ointment. Nevertheless it is surprising to find *Fastnachtspiel* and *Osterspiel* joined in such a synonymous way as they are in the *Bayerische Chronik* of the humanist and historian Aventinus (written between 1526 and 1533). His use of the two terms is in several respects peculiar and of interest to students of the medieval drama.

In connection with ancient Roman history and the invasion of the Gallic chief Brennus, whom Aventinus calls a king of the Bavarians and Suabians, he says (I, 325) :

“Und kamen die Teutschen wider für Rom. Es war auch ein grosser sterb. Curtius sprengt in ein grueb und wurden vastnacht- und osterspil und dergleichen kurzweil got zu êren von den Römern angenommen and gehalten ausz rat irer geistlichen.”

In connection with the victories of Arminius (I, 607) :

“Über das alles gelobet kaiser Augustus ochsen mit vergülten hörnern und grosse (wie damals der brauch war) vasnacht- und dergleichen osterspil oder wie mans nennen sol, die höchsten opfer dem höchsten got des himels und ertreichs (so in der römischen sprach Jupiter, das ist der gros vater und nothelfer, haist), wo er mit seiner götlichen macht und gnad das römisch reich in ain glücksäligen stand und wesen widerkeret.”

A similar passage is found in I, 506: “Das unüberwintlich volk der Römer. . . gelobten . . . dem Jupiter . . . neue êre und kurzweil, so wir vasnachtspil, osterspil und dergleichen haissen.”

Aventinus, like most of the humanists of the Reformation period, stayed in the Catholic church but denounced its abuses freely and held the monks in special scorn. In the midst of early Hebrew history he indulges in a tirade against the monastic orders (I, 225-6) :

“Sider die geistlichen örden oder (wie si sant Pauls nent) unörden aufgestanden sein, hat man die köstlichsten puecher der allergelertesten haiden und christen verlorn . . . So fressen si auch die sünd der menschen und trinken ir poshait, verkaufen auch darneben ir gute werk. . . . Wo man's bei dem liecht wil pesehen, so ist es ein geistliche mêr dan ein teufliche hochfart und gleichnerei oder (wie es die schrift nent) vasnacht- und osterpil, gleich sam si allain got gefielen. . . .”

The parenthetical "wie es die schrift nent" of the above passage, which refers evidently to the Holy Scriptures, seems to find its explanation in the following passage (II, 44):

"Alle gescheft, von got geben, die ganz natur, alles göttlich verhaissen, zaichen, briefe und sacrament, auch alle gotsdienst seind auf die zehen gepot gewidembt, geordnet und gericht: wa man die zehen gepot nit helt, ist das ander lauter fasnachtspil (das ist 'hipocrisis,' wie es die hailig schrift im kriechischen nent), man predig, man sing, man schrei, man pfeif wie man wöll in der kirchen. Es prummen nur die münch in der kirchen in den grossen kappen, schreien wie die esel; die bestelten bachanten wissen nit, was es ist."

The above passages are the only ones I have found of the use of the combined 'Fastnacht- und Osterspiel.' Additional more or less interesting uses of Fastnachtspiel alone are found in 1, 400, 789, 844, 869, and 1015.

NEIL C. BROOKS.

*University of Illinois.*

#### DESCHAMPS AS EUSTACE

I should like to point out what seems to me an error in Professor T. A. Jenkins' valuable commentary on Deschamps' *Ballade to Chaucer* in the May number of *Mod. Lang. Notes* (XXXIII, 268-278). Mr. Jenkins translates v. 27 "A Eustace am I, thou shalt have some of my plants," and later (p. 277) thus paraphrases: "Named as I am after the great St. Eustace, pattern of those who give liberally to those who ask of them . . . your request shall be granted."

This interpretation is undoubtedly right in so far as it recognizes that Deschamps was playing on his Christian name. It is as clearly wrong, I believe, in suggesting that the poet meant to infer generosity on his part in promising to send Chaucer some of his verses. The context of the phrase in the ballade and the common reputation of St. Eustace both point to a quite different interpretation. Reference to the poem, or to the translation that Mr. Jenkins has made, will make it clear that Deschamps was writing in a tone of profound humility to the "grant translateur" across the Channel. He begged for a draught from that spring of poesy, and represented himself—somewhat overstressing his condition, no doubt—as mentally paralyzed while waiting for the inspiring cup. He agreed to send his promised verses, but he asked that they might be looked upon indulgently as school-boy productions. This was the context in which he remarked, "Eustaces sui."

Now, Eustace was of all saints pre-eminent for the humility with